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ARTICLE I.

த த் து வ க் க ட் ட னை.

TATTUVA-KATTALAI,
LAW OF THE TATTUVAM.

A

SYNOPSIS

OF THE

MYSTICAL PHILOSOPHY OF THE HINDŪS,

TRANSLATED FROM THE TAMIL,

WITH NOTES.

BY

REV. HENRY R. HOISINGTON,

MISSIONARY OF THE AMERICAN BOARD IN CEYLON.

INTRODUCTORY NOTE.

THE following article is a close translation, with explanatory notes, of a treatise entitled *Tattuva-Kattalei*, the Law of the *Tattuvam*, or of things according to their Essential Nature. The subject of which this treatise gives a bare synopsis, is fully exhibited in an original Tamil work, consisting of four hundred and sixteen closely written foolscap pages. This large work is polemical, maintaining the Sâiva views in this department of Hindûism. It is denominated *Tattuva-Pirakâsam* (தத்துவப்பிரகாசம்), the Elucidation of the *Tattuvam*. Both these works, which present the same phase of doctrine, are constructed on the principle that man is a miniature universe complete. They present the origin and nature of man, and, also, of all that constitutes the universe.

The brief treatise here presented, does not follow the order in which the topics are arranged and treated in the larger work referred to. It was probably designed as a manual or guide for the Guru, rather than as a text-book for the disciple. It is too brief, in itself, to give any intelligible view of the system to the uninitiated. Yet as a help to those who would look into the mysteries of Hindûism, it is important, if not indispensable. It stands related to the whole system of their mystic philosophy, somewhat as the Greek grammar does to the whole course of the Greek classics—dry to the beginner, but continually gathering interest as one advances in the vast field before him.

The notes which are dispersed throughout the treatise, will, it is hoped, render the whole more intelligible and readable, and help to bring the system more distinctly to view. They are designedly as brief as the nature of the subject seemed to allow. All the explanations are based on the authority of native commentaries, as yet found only in Tamil.

The *Tattuwa-Pirakāsam* is the only full and complete work on the Tattuvam of which I have any knowledge. Other brief treatises on the Tattuvam are to be found in both Tamil and Sanskrit. Belonging to different Schools of philosophers, they vary from each other as to the number of the Tattuvam, and in some other respects. The *Tattuwa-Kattālei* gives the highest number of Tattuvam any where named, and is more systematic and complete than any other of the smaller treatises which I have seen. It presents the standard system of the orthodox Sāivas of Southern India and Ceylon. According to this treatise, there are thirty-six *Primary*, and sixty *Subordinate*, Tattuvam. The *Primary Tattuvam* are divided into three general classes, successively developed. From the first class named in the order of this work (which is the last of the three in the order of development), are developed the sixty *Subordinate Tattuvam*.

Our author first barely names the three classes of Primary Tattuvam, and then gives a general specification of the sixty Subordinate.

Next succeeds a statement of the order of development, beginning with the highest, or most remote and subtle existences, and running through the series down to the grossest of the elements, earth. This development of universal being is given as it is manifest in the miniature universe, man.

After this, the Primary Tattuvam are taken in order, and very briefly explained as to their relations to one another, their functions in the human microcosm, etc. etc.

Then follows a view of the states of the soul in its various physiological relations, explaining the phenomena of life, consciousness, activity, and death.

Then are presented the leading states and circumstances of the soul, in its organism, in respect to its moral and religious character, present condition, and ultimate prospects.

This order is preserved in the translation, and the sections are marked accordingly.

The term *tattuvam* is of Sanskrit origin, and, when transferred from the Sanskrit, is spelt *tattva*. As this paper is a translation from Tamil, it has seemed well to preserve the Tamil orthography in this and other technical terms.

The meaning of *tattuvam* is *essential nature*, or *property*, of any thing, and hence, in common language, *power*. In this system, it is used to designate any essential part of the

human organism; as, element, sense, organ, property, faculty, whether visible or invisible, active or inert. It has been variously rendered in English by *category*, *principle*, *power*, *organ*, *property*. But no one of these terms correctly and fully expresses the meaning of the original. It has no equivalent in our language; nor can it have in any language where the force of terms is limited by true philosophy. The ideas wrapped up in *tattuvam* confound the physical and the metaphysical, the real and the imaginary. Hence it will be necessary, in most cases, to retain the original term.

These remarks will apply, *mutatis mutandis*, to other terms occurring in this paper; and must furnish the apology for their appearance untranslated.

TATTUVA-KATTALEI.

SECTION I.

THE THIRTY-SIX PRIMARY TATTUVAM.

THESE are divided into three classes, denominated *Āttuma-Tattuvam*; *Vittiyā-Tattuvam*; *Siva-Tattuvam*.

1. *Āttuma-Tattuvam* (ஆத்துமத்துவம்), the Proper Tattuvam [or peculiar properties] of souls.

NOTE.—The term *āttuma* is the adjective form of the noun *āttu-mam* (ஆத்துமம்), meaning *soul*, or, as a noun of multitude, *souls*.

These Tattuvam are also called *Asutta-Tattuvam* (அசுத்தத்துவம்), the Impure Tattuvam; and *Pōkkiya-Kāṇḍam* (போக்கியகாண்டம்), the Instruments of Pleasure. They are twenty-four in number, divided as follows.

1. The five *Pūtham* (பூதம்), Elements, viz: *piruthuvi* (பிருதுவி), earth; *appu* (அப்பு), water; *tēyu* (தேயு), fire; *vāyu* (வாயு), air; *ākāsam* (ஆகாசம்), ether.

2. The five *Gñānēntiriyam* (ஞானேந்திரியம்), Perceptive Organs [or senses]. These are: *sōttiram* (சோத்திரம்), ears; *tokku* (தொக்கு), skin; *saḍchu* (சட்சு), eyes; *siṅṅuvei* (சிங்ஙுவை), tongue; *ākkirāṇam* (ஆக்கிராணம்), nose.

NOTE.—Though these Tattuvam are thus denominated, yet they do not mean the visible ears, skin, etc. Skin, flesh, bones, etc., are distinguished from these organs, and are classed under *Subordinate Tattuvam*. The terms here mean those subtle, yet material, organisms, or invisible mechanisms, which possess the functions implied.

3. The five *Tanmāttirei* (தன்மாத்திரை), Rudimental Elements, viz: *sattam* (சத்தம்), sound; *parisam* (பரிசம்), touch; *rūpam* (ரூபம்), form; *rasam* (இரசம்), taste; *kantam* (கந்தம்), smell.

NOTE.—These Tattuvam are imperceptible, except to the gods, and to the illuminated sense of the *Gnāni*, or Wise Man. Yet they are substantial, and from them the grosser Elements, named above, are developed. They are the subjects, or recipients, of the archetypes of sound, tangibility, form or color, flavor, and odor—one of which is supposed to be present in every act of sensation. These archetypes are something more than mere qualities. They are a sort of “corporeal effluvia,” or “exuvius images of bodies,” as Empedocles and Democritus would call them.

4. The five *Kanmēntiriyam* (கன்மேந்திரியம்), Organs of Action, viz: *vāḷku* (வாக்கு), mouth; *pātham* (பாதம்), feet; *pāṇi* (பாணி), hands; *pāyuru* (பாயுரு), excretory organs; *upattam* (உபத்தம்), genital organs.

NOTE.—These, like the perceptive Tattuvam, are the inner, or imperceptible organic structures, in which the implied operative powers, or functions, respectively inhere.

5. The four *Antakaraṇam* (அந்தக்கரணம்), Intellectual Organic Faculties, viz: *manam* (மனம்), the understanding; *putti* (புத்தி), the judgment; *akangkāram* (அகங்காரம்), the individuality; *sittam* (சித்தம்), the will.

NOTE.—These are corporeal organs or faculties, and have no life, or power of acting, independent of the soul. Independent of them, the soul has no intellectual life or action. Hence, they are *intellectual senses*, holding a similar relation to reflection, which the five senses do to perception. These Tattuvam will be further explained below.

II. *Vittiyā-Tattuvam* (வித்தியாதத்துவம்). These are seven in number, viz: *kālam* (காலம்), time; *niyathi* (நியதி), fate; *kalei* (கலை), continency [self-government]; *vittēi* (வித்தை), thought; *rākam* (இராகம்), desire; *purushan* (புருஷன்), life; *māyēi* (மாயை), delusion.

These are otherwise denominated *Asutta-Tattuvam* (அசுத்ததத்துவம்), the Impure Tattuvam; and *Pōkkiya-Kāṇḍam* (போக்கியகாண்டம்), the Instruments of Pleasure.

NOTE.—These seven Tattuvam are essential to man in his state of probation; while the *Āttuma-Tattuvam* are essential to his animal and intellectual existence. The *Vittiyā* are the higher order of Tattuvam, and act as prompters and directors to the soul in its animal organism. As they lead the soul through evil as well as good ac-

tions, and secure to it painful as well as pleasurable experience, they are sometimes called, like the first class of Tattuvam, which are the instruments in these courses of action and experience, Impure Tattuvam, and Instruments of Pleasure. They are designated *Vittiya*, from *vittei*, signifying *knowledge*, *examination*, etc., because they are essential to the proper thought, or consciousness, of the soul, in its disciplinary state.

III. *Siva-Tattuvam* (சிவதத்துவம்), the Divine Tattuvam [or the developments of Deity]. These, five in number, are otherwise denominated *Pirēra-Kāṇḍam* (பிரேரகாண்டம்), the Operative [or effective] Instruments; and *Sutta-Tattuvam* (சுத்ததத்துவம்), the Pure Tattuvam.

These are *Sutta-Vittei* (சுத்தவித்தை); *Ichchuran* (ஈச்சுரன்); *Sāthākkiyam* (சாநாக்கியம்); *Satti* (சத்தி); and *Sivam* (சிவம்).

These complete the thirty-six *Primary Tattuvam*.

NOTE.—The order in which these divine powers are developed, is the reverse of that in which they are here given. *Sivam* is the Male Energy of Deity developed in a material organism. *Satti* is the Female Energy of Deity thus developed and organized. *Sāthākkiyam* is the highest form, or organism, in which the two Energies are developed. *Ichchuran* is the organism through which the obscuring agency of Deity is exerted. *Sutta-Vittei* is the power of destruction and reproduction; and when further developed, appears in the forms of *Ruttiran* or *Sivan*, *Vishnu* and *Brahmā*. The relations and functions of these will be further explained below.

SECTION II.

THE SUBORDINATE TATTUVAM.

I. *Puranilei-Karuvikal* (புரநிலைகருவிகள்), the External [or visible] Instruments, developed from the Elements.

From *piruthuvi*, earth, spring these five, viz: hair; bone; skin; nerves and tendons; muscle.

From *appu*, water, the following five arise, viz: watery secretions, such as tears, phlegm, ear-wax, serum, etc.; red-blood; semen; brains, marrow, fat, etc.; excrescences, such as warts, moles, white flesh, etc.

From *tēyu*, fire, are developed the following five Tattuvam, viz: appetite; sleep; fear; sexual pleasure; gaping, stretching, etc.

From *vāyu*, air, emanate the following five Tattuvam, viz: running; sitting; walking; lying; standing.

NOTE.—These form what are supposed to be the *connecting organisms*, lying between the soul and other Tattuvam, and which are essential to the existence of the animal phenomena named.

From *ākāsam*, ether, are produced the following five Tattuvam, viz: those which prompt to lust; to good and evil acts towards others; to giving and withholding; to desire in general; to admiration, surprise, etc.

In all, there are twenty-five.

II. *Tesa-Vāyukaḷ* (தேசவாயுகள்), the Ten Vital Airs [or animal spirits], viz:

Pirāṇan (பிராணன்) [that which causes respiration, and keeps up all the vital actions].

Apānan (அபாணன்) [that which separates the excrementitious and urinary matter, and prompts to void them].

Uthānan (உதாணன்) [that which causes hiccoughs, strangling, etc.].

Viyānan (வியாணன்) [that which absorbs and distributes the chyle].

Samānan (சமாணன்) [that which secures due proportions in the several parts of the body].

Nākan (நாகன்) [that which produces coughing, sneezing, etc.].

Kūrman (கூர்மன்) [that which produces bending, stretching, gaping, etc.].

Kirutharan (கிருதரன்) [that which opens and shuts the eyes, or causes winking].

Tēvatattan (தேவதத்தன்) [that which causes laughing, smiling, etc.].

Tanagncheyan (தனஞ்செயன்) [that which causes swelling in the body before and after death, and which at last splits the head, and escapes].

NOTE.—These ten are all developed from the Element air. Authors differ somewhat respecting their powers or functions. The specifications above given are the more common, and are taken from other authorities in Tamil. Our author gives merely the terms,

leaving it for the Guru to communicate their meaning. These Aïrs are obviously a device to supply the place of the involuntary nerves.

III. *Vasanāthikal* (வசனாதிக்கள்), the Five Vital Aïrs [or animal spirits]. These are: *vasanam* (வசனம்), speech; *ke-manam* (கெமனம்), loco-motion; *tānam* (தானம்), giving; *vikatpam* (விகற்பம்), excretion; *ānantam* (ஆனந்தம்), sexual pleasure.

NOTE.—These are a class of Aïrs which operate exclusively on the five Organs of Action. They seem to be, in their functions, what we should style voluntary nervous powers. They perform the offices of what Locke calls “nervous or animal spirits,” conveying to the “seat of sensation” “some motion” which has been produced by “singly imperceptible bodies” that proceed from objects of sense; and, also, convey the commands of the soul to the Organs of Action.

IV. *Tesa-Nādi* (தெசநாடி), the Ten Tubes [or tubular organs]. These are: *idei* (இடை); *pingkalei* (பிங்கலை); *sulimunei* (சுழிமுனை); *kāntāri* (காந்தாரி); *atti* (அத்தி); *singguvei* (சிங்வுவை); *alampurudei* (அலம்புருடை); *purudan* (புருடன்); *sangkini* (சங்கினி); *vayiravan* (வயிரவன்).

NOTE.—These *Nādi* are the channels for the Aïrs. They ramify into seventy-two thousand branches, and pervade every part of the human microcosm. I give, from other Tamil authors, a brief account of the principal *Nādi*, and of some of their leading branches.

Idei-nādi rises in the left side of the lower pelvis, from whence it passes off in two branches, one running upwards, and the other down the left leg to the great toe.

Pingkalei-nādi rises in the right side of the lower pelvis, where it divides into two parts, one running upwards, and the other down the right leg to the great toe.

Sulimunei-nādi rises *ab ano* and proceeds *ad genitalia*, where it several times encircles the mystic *Om* (ஓம்), the symbol of the productive powers of Deity; thence its main part, called *nīlam* (நீளம்), runs directly to the head. This is the *Makā-Mēru* (மகாமேரு), or the Golden Mountain, in the human microcosm.

The upward branches of *idei* and *pingkalei* run diagonally, and meet in *genitalibus*, where they encircle *sulimunei*, forming an arch over *Om*. This is Brahmā's seat or throne.

These two *Nādi* proceed thence diagonally to the sides of the pelvis, and return and meet in the region of the navel, where they again encircle *sulimunei*, forming an arch or canopy. This is Vishṇu's seat.

Proceeding thence diagonally upward, as before, these *Nādi* meet in the region of the heart, or, rather, as the locality is described, in the stomach, where they encircle *sulimuneī*, forming another *āthāram* (ஆதாரம்), seat. This is the throne of Ruttiran or Sivan.

Then proceeding as before, they meet and encircle *sulimuneī* in the back of the neck. This forms the seat of *Mayēsuran* (மயேசுரன்).

Again, passing on as before, they meet in the forehead between the eyebrows. "In this region of light," they form the throne of the Illuminator, *Sathāsivan* (சதாசிவன்).

From thence they proceed to, and terminate in, the nostrils.

The several circles described above, with *sulimuneī* running through them, form in each case a *Lingam* (இலிங்கம்), or, which is here substantially the same, an *Om*. These symbols constitute a great item in the mystic doctrines and worship of all sects of Hindūs.

Kāntāri-nādi rises in the region of the heart, from *sulimuneī*, and terminates in the eyes.

Atti-nādi rises from *sulimuneī*, in the region of the heart, and ramifying in several directions, terminates in the bones.

Singguveī-nādi branches off from *sulimuneī*, in the region of the heart, and terminates in the tongue.

Alampuruḍeī-nādi springs from *sulimuneī*, in the region of the heart, and terminates in the ears.

Puruḍa-nādi springs, in the region of the heart, from *sulimuneī*, and branching out, terminates in the arms, and in the muscles which raise and move the arms.

Sangkini-nādi rises from *sulimuneī*, in the region of the heart, and making various circuits, terminates in *genitalibus et ano*.

Vayirava-nādi rises, and after making different circuits, terminates, like the preceding *Nādi*.

The connection of the Ten Vital Airs with these *Nādi*, is here very briefly given, from other authorities.

Pirāṇan, which is properly the vitalizing Air, and remains in action while life continues, runs naturally through *sulimuneī*; but when the passage of this *Nādi* is closed, which is the case in certain states of the system, then this Air, running from the nostrils, passes around the skull or brain, and then proceeds downwards, sometimes by *idei*, and sometimes by *pingkalei*.

When *pirāṇan* proceeds by *idei*, or *pingkalei*, then *apāṇan* courses downwards by *vayiravan*, and discharges the urine and feces.

Uthāṇan proceeds by *atti* to the neck, arrests or checks *pirāṇan*, and causes hiccoughs, choking, and swelling or stoppage in the windpipe.

Viyāṇan runs through *kāntāri*, causes the mouth to give utterance, and disperses the chyle into seventy thousand blood-vessels.

Samānan flows through *sangkini*, mingles with the contents of the heart, and gives symmetry to the body.

Nākan flows along *alampurudei*, and by means of the brain causes sneezing.

Kūrman flows along *purudan*, and seizing the arms and the lips, causes stretching and gaping.

Kirutharan runs along *singguvei*, seizes the eyelids, and causes winking.

Tēvatattan flows along *sangkini*, courses through the face, lights up the countenance, and causes laughter, etc.

Tanagncheyan courses or stands in the skin, and at death, when the other *Airs* cease, puffs up and breaks the skin.

V. The four *Vāḷku* (வாக்கு). These are: *sūḷkumei* (சூக்குமை); *peisanti* (பைசந்தி); *mattimei* (மத்திமை); *veikari* (வைகரி).

NOTE.—These constitute the organic bases of intelligent ideas and language, as laid in the human microcosm. They will be explained below.

VI. *Mukkuṇam* (முக்குணம்), the Three *Kuṇam*, Moral Properties. These are: *sāttuvikam* (சாத்துவிகம்); *rāsatham* (இராசதம்); *tāmatham* (தாமதம்).

NOTE.—The term *kuṇam* (குணம்) means *quality*, *temper*, *disposition*, etc. But in this system it is a thing, a material existence, the source of moral qualities. According to another Tamil author, the Three *Kuṇam* are explained as follows.

Sāttuvikam (lit. goodness) prompts to *gnānam*, divine wisdom; to the proper observance of rules and ceremonies; to truth; and to love.

Rāsatham (lit. passion, or foul disposition) produces pride and selfishness—possesses the propensities to pride and selfishness.

Tāmatham (lit. darkness) prompts to stupidity, laziness, and sleep.

Their relations and functions in the human system will be more fully explained hereafter.

VII. The three *Akangkāram* (அகங்காரம்), viz: *teisatham* (தைசதம்); *veikari* (வைகரி); *pūthāthi* (பூதாதி).

These complete the ninety-six Tattuvam.

NOTE.—The term *akangkāram* means *pride*, or a sense of self—individualism. In the case before us, it is an organism; and, in its three-fold development and relations in the human system, operates variously, as will be seen in other parts of this treatise.

SECTION III.

TÖTTAM ODUKKAM (தோற்றம் ஒடுக்கம்),

DEVELOPMENT AND RESOLUTION OF THE TATTUVAM.

By the grace of *Parama-Sivan's Parā-Satti* (பரமசிவனுடை பராசத்தி), *Nātham* (நாதம்), the Male Energy of Deity, is developed from *kuḍilei* (குடிலை) [the primeval *Māyei*], Elemental Matter; from *Nātham* is developed *Vintu* (விந்து), the Female Energy of Deity; from *Vintu* is developed *Sāthākkīyam* (சாதாக்கியம்), the highest form of organized Deity [that combines the two Energies]; from *Sāthākkīyam* is developed *Mayēsuran* (மயேசுரன்), the Obscuring God; and from *Mayēsuran* is developed *Sutta-Vittei* (சுத்தவித்தை) [otherwise called *Rudra*, or *Ruttiran* (உருத்திரன்), the Destroying God, or the Reproducer].

For the use of these five divine developments [in their coöperation with the human soul], are evolved, from the before-mentioned *Vintu*, the following Tattuvam, viz: the four *Vākku*; the fifty-one letters of the Sanskrit; the eighty-one *Patham* (பதம்), Formulas for religious worship; the seventy millions of *Makā-Mantiram* (மகாம்ந்திரம்), Great mystic Formulas; and all the *Sāstiram* (சாஸ்திரம்), Sacred Treatises. Also, for the *Vigngnānakalar* (விஞ்ஞானகலர்), the class of souls that are under the control of but one *malam* (மலம்), and for the *Pirālayākalar* (பிரளயாகலர்), souls under the influence of two *malam*, are produced *tanu* (தனு), external forms; *karaṇam* (கரணம்), external organs; *puvanam* (புவனம்), localities in the body; and *pōkam* (போகம்), means of enjoyment and suffering.

From the same source, also, are developed the three states of beatification, viz: *sālōkam* (சாலோகம்), position in the same world or locality with God; *sāmīpam* (சாமீபம்), position near God; *sārūpam* (சாரூபம்), position in the form of God. These are the respective positions of the soul when it has completed the several stages of religious life, called *sarithei* (சரிதை), the Purāṇic or historic stage; *kīrīkei* (கிரிகை), the mystic or scientific stage; and *yōkam* (யோகம்), the meditative or ascetic stage. Finally, from the same are evolved the five *kalei* (கலை), portions of the Tattuvam combined.

NOTE.—These five *kalei* are each a distinct *avathāram* (அவதாரம்), or organism, of the soul, composed of parts of the ninety-six *Tattuvam*, combined into a system by a distinct development. They are called *nivirti* (நிவிர்தி); *pirathit̥tei* (பிரதிட்டை); *vittei* (வித்தை); *sānti* (சாந்தி); *sāntiyāthit̥tei* (சாந்தியாதீதை). They will be explained below.

The term *malam*, meaning *impurity*, *evil*, will be of frequent occurrence. There are three *malam*, viz: *māyei*, matter in its obscuring or entangling power; *ānavam* (ஆனாவம்), source of sin; and *kanmam* (கனமம்), cause of action. These will be more fully explained in another place.

It is manifest, from an inspection of the foregoing statements, that, while the author has his eye chiefly on the miniature universe, man, he necessarily includes the universe proper, in his strange enumeration and combination of things. That the two views are necessarily involved in this system, will be still more manifest from what follows.

Thus far we have the direct results of the coöperation of *Parama-Sivan*, the Supreme God, with *Parā-Satti*, the Supreme Satti, or consort of God. The organisms hitherto specified are from *sutta-māyei*, or, pure Elemental Matter, which was eternally united with pristine Deity, but which had no connection with Soul, or with *malam*, the evil which affects the soul in its several states of existence.

Next are presented the works, or productions, of the developed or fully organized deities above named, in coöperation with their proper *Satti*. The organisms next produced are from *asutta-māyei*, an impure form of Elemental Matter, which was eternally associated with Soul, and in which the two *malam*, *ānavam* and *kanmam*, or original impurity, and the consequent experience, such as good and evil acts, pleasure and pain, inhered.

By the Grace (= *Satti*) of the Infinite God (= *Sāthākkīyam*), are developed from *asutta-māyei* the first three of the *Vittiyā-Tattuvam*, viz: *kālam*, time; *niyathi*, fate; and *kalei*, continency. And from *kalei* two others are evolved, viz: *vittei*, thought; and *rākam*, desire.

NOTE.—Thus far we have the work of *Sāthākkīyam*, or *Sathāsivan*, and his *Satti*. Next are enumerated the productions of *Rut-tiran*, the *Sutta-Vittei* above named, and his *Satti*. *Pirakiruthi*, named below, is the same as the Sanskrit *prakṛiti*. In Tamil, the word has various meanings, as, *foundation*, *source*, *cause*, *nature*. In this connection, it obviously means the *material source*, or *cause*, of the succeeding productions. It is styled *mūla-pirakiruthi*, or the fundamental cause, as the ultimate source to which all the succeeding organisms may be traced.

By means of the Grace (= *Satti*) of *Ruttiran*, *mūla-pirakiruthi* (மூலப்பிரகிருதி) is evolved from the last mentioned *kalei*. From *mūla-pirakiruthi*, the *Mukkuṇam*, Three Moral Properties, are developed. The position of the *Mukkuṇam* as undeveloped *pirakiruthi*, is called *avviyattam* (அவ்வியத்தம்) [=Sanskrit *avyakta*].

From this *avviyattam* are evolved *sittam*, the will, and *putti*, the judgment. From *putti* is evolved *akangkāram*, the individuality.

This *akangkāram* is the *Tattuvam* which individualizes, and leads one to say: "I myself," etc. It has a three-fold form, viz: *teisatha-akangkāram*, *veikari-akangkāram*, and *pūthāthi-akangkāram*.

From *teisatha-akangkāram* are evolved *manam*, the understanding, and the *Gnānēntiriyam*, five Perceptive Organs; in which the *sāttuvika-kuṇam* operates.

From *veikari-akangkāram* are evolved the five Organs of Action; in which the *rāsatha-kuṇam* operates.

From *pūthāthi-akangkāram* are evolved the five Rudimental Elements, viz: *sattam*, *parisam*, *rūpam*, *rasam*, and *kantam*; in which the *tāmatha-kuṇam* operates.

From *sattam* is evolved *ākāsam*, ether; from *parisam* emanates *vāyu*, air; from *rūpam* emanates *tēyu*, fire; from *rasam* emanates *appu*, water; from *kantam* emanates *piruthuvi*, earth.

ODUKKAM, RESOLUTION OF THE TATTUVAM.

At the time of the dissolution of the universe, all these things will be resolved, by successive steps, into their original forms.

Thus end the evolution and resolution of the universe.

NOTE.—According to the doctrine of the Sāiva School, at the close of every *katpam* (கற்பம்), great period, there will be a complete dissolution, and rendering back to their primordial state, of all developed existences, excepting souls. Even Deity will then "sleep" as He did before the creation. But souls, once developed, and delivered from the thralldom of their *malam*, will ever remain intimately united with Deity, clothed in the "resplendent *gnānam*."

SECTION IV.

KUṆṆANGKAL (குணங்கள்), FUNCTIONS OF THE TATTUVAM.

I. *Functions of the Âttuma-Tattuvam.*

1. Of the Elements: *piruthuvi*, earth, envelops and strengthens the parts; *appu*, water, cools and expands; *teyu*, fire, warms and gives unity [to the whole organism]; *vāyu*, air, gives sound and rotundity [to the parts]; *ākāsam*, ether, gives space.

NOTE.—According to this philosophy, ether is universally diffused. It not only forms space, but is the essential medium through which bodies, separated from one another, may mutually operate.

2. Of the Perceptive Organs: *sōttiram*, ears, perceive sound; *tokku*, skin, understands touch; *sadchu*, eyes, perceive form; *singnguwei*, tongue, discriminates flavor; *ākki-rāṇam*, nose, has the knowledge of odor.

NOTE.—These, as before stated, are not the external organs, which are composed of skin, muscle, etc.; but those finer portions of the organs of sense, to which these functions more properly belong. They may exist independent of the external body. Hence they are sometimes called the Organs of Intelligence, *Puttiyintiriyam*.

3. Of the Organs of Action: *vākkū*, mouth, enunciates; *pātham*, feet, produce loco-motion; *pāṇi*, hands, give and receive; *pāyuru*, excretory organs, separate and emit the excretions; *upattam*, genital organs, give pleasure.

4. Of the Intellectual Organic Faculties: *manam*, the understanding, apprehends; *putti*, the judgment, decides, judges, purposes; *akangkāram*, the individuality, holds as one's own, individualizes, prompts to action; *sittam*, the will, thinks clearly, wills.

NOTE.—These are mere organs, through which the soul is enabled to exercise the functions named, and without which it has no such powers. They are properly intellectual senses.

II. *Functions of the Vittiya-Tattuvam.*

1. *Kālam*, time, is distinguished into *chel-kālam* (செல்காலம்), past time; *nikal-kālam* (நிகழ்காலம்), present time; *ethir-kālam* (எதிர்காலம்), future time.

NOTE.—The use of terms here, as elsewhere, is somewhat peculiar to the system. Each of the *times* named above, has a further three-fold distinction, having reference to the existence of the soul.

(1.) *Chel-kālam*, past time, refers, first, when considered in reference to the general universe, to the *primordial state* of the soul. But when considered in reference to the soul after its first development, it refers to its existence “in the loins of its father,” before any given birth.

Secondly, when reference is had to the order of development, *chel-kālam* refers to the time, or stage, in which the soul passes from the *Siva-Tattuvam* to the *Vittiyā-Tattuvam*. But when reference is had to the soul’s progress through births, *chel-kālam* refers to the point of time when the soul passes from the father to the mother.

Thirdly, in the order of the general development, *chel-kālam* is the time of the soul’s passage from the *Vittiyā-Tattuvam* to the *Attuma-Tattuvam*. In the subordinate case, it is the time of the soul’s birth into the world.

(2.) *Nikal-kālam*, present time, is the period of the soul’s continuance in either of the three stages, i. e. either in *chel-kālam*, in *nikal-kālam*, or in *ethir-kālam*.

(3.) *Ethir-kālam*, future time, is the time of the soul’s continuance in either of the three states included in *chel-kālam*, as defined in No. (1.).

Hence, writers often speak of nine *kālam*. Again, as all the nine are essentially involved in each of the three grand distinctions, they also make mention of twenty-seven *kālam*.

2. *Niyathi*, fate, makes *kanmam* sure, and secures to the soul all the fruits of one’s own doings, and of his *āṇava-malam*, primordial depravity.

3. *Kalei*, continency, gradually lessens and removes *āṇava-malam*.

NOTE.—This is the power by which the senses are subdued, and carnal self is brought into subjection.

4. *Vittei*, thought, wakes up understanding, and leads to wisdom.

5. *Rākam*, desire [or concupiscence] lessens the good obtained, and produces desire for what is not had [or for what is unlawful].

6. *Purushan*, life, establishes, or supports, the whole system in its operations.

7. *Māyei*, delusion, concentrates in itself the Three *Kuṇam*, viz: *sāttuvikam*, *rāsatham*, and *tāmatham*.

NOTE.—This is substantially the *mūla-pirakiruthi*, mentioned under the head of Development of the Tattuvam (Sec. III.). It lays the foundation for the operation of the Three *Kuṇam*, according as they are developed, in the various classes of organized beings. As an organ in the human microcosm, it is the form, or instrumentality, through which *Satti* performs one part of her office-work in this miniature world, or universe—that part in which she leads the soul on in a course of human action and experience.

III. Functions of the Siva-Tattuvam.

1. *Sivam*, or *Nātham*, is the form of *Siva-gnānam*, the wisdom of Sivan, and is that which leads the soul to Sivan.

2. *Satti*, or *Vintu*, is the form of action, the organized medium through which the soul is led into the state of grace. [It forms the medium of divine illumination.]

3. *Sāthākkiyam* is the form in which the two Energies of Deity are combined, and in which wisdom and action are perfectly balanced. [This is the source of grace to all souls.]

4. *Īsuran* [*Ichchuran*, called also *Mayēsuran*], is the development in which *gnānam* is lessened, and *kirikei* (கிரிகை), action, predominates. [It is the source of darkness to souls.]

NOTE.—This form is, in man, the Obscuring God. He governs men in all their actions while they are filling out the requirements of their *vithi* (விதி), fate. He is practically the god of providence, but governs by the laws of stern necessity.

5. *Sutta-Vittei*, otherwise called *Ruttiran*, is the divine form in which *kirikei*, action, is less fully developed, and in which *gnānam* predominates. [He is the source of destruction to all organic existences.]

NOTE.—*Ruttiran* is called the Destroyer, because he carries on the process of reproduction in all animals and plants, or is the one who sends souls into successive bodies. This involves the destruction of the old body; hence his appellation of Destroyer. But Transformer, or Reproducer, or Regenerator, would be a more correct appellation.

This god is essentially the *Mummūrtti* (மும்மூர்த்தி), the common Triad, of the Hindūs: the three, Brahmā, Vishnu, and Sivan, being an expansion of himself, by successive developments. The work of reproduction necessarily involves the functions of Brahmā the Generator, and Vishnu the Preserver. These developments are, however, considered as actually made, and as existing, in every man.

Hence we have the five operative gods, which are usually named according to the natural order of their operations, beginning with the lowest and last developed: Brahmâ, the Generator; Vishṇu, the Preserver; Sivan or *Ruttiran*, the Reproducer; *Mayēsuran*, the Obscurer; and *Sathāsivan*, the Illuminator.

Their respective regions, or seats, in the human microcosm, are: the genitalia; the navel; the heart or stomach; the neck and chest; and the forehead, between the eyebrows.

SECTION V.

AVATTEI (அவத்தை), STATES OF THE SOUL.

The manner in which the soul is connected with the thirty-six Tattuvam, and how it is nourished and made intelligent in its organism, is now explained.

The *Avattei* are as follows, viz: five *Kīlāl-Avattei* (கீழால்-அவத்தை), Descending States; five *Mēlāl-Avattei* (மேலால்-அவத்தை), Ascending States; five *Sutta-Avattei* (சுத்தஅவத்தை) Pure States; and three *Kāraṇa-Avattei* (காரணஅவத்தை), Causative [or radical in reference to the preceding class of *Avattei*] States.

The whole number of *Avattei* is eighteen.

The names of the five Descending [and Ascending] States are: *sākkiram* (சாக்கிரம்); *soppanam* (சொப்பனம்); *suḷutti* (சுழுத்தி); *turiyam* (துரியம்); *turiyāthātham* (துரியாதீதம்).

To the Ascending States belong thirty-six Tattuvam; to the Descending belong thirty-five.

I. *Descending States of the Soul.*

1. *Sākkiram*. This is an *avathāram*, organism, which connects the five Perceptive Organs, the five Rudimental Elements, the five Organs of Action, and the four Intellectual Organic Faculties, of the *Āttuma-Tattuvam*; *purushan* [or *uḷlam* (உள்ளம்)], life, one of the *Vittiyā-Tattuvam*; the Ten Vital Airts, and the Five Vital Airts, from the class of Subordinate Tattuvam. This complex *avathāram* is in the forehead, between the eyebrows. It brings the soul in connection only with the thirty-five Tattuvam here named.

2. *Soppanam*. This is the soul's *avathâram* in the neck, and connects twenty-five of the Tattuvam belonging to the previous state, viz: the five Rudimental Elements; the four Intellectual Organic Faculties; *purushan*, life; the Ten Vital Airs; and the Five Vital Airs.

3. *Sulutti*. This is an *avathâram* of the soul in the region of the heart, and connects only three Tattuvam, viz: *sittam*, the will; *pirânan* [the first of the Ten Vital Airs]; and *purushan*, life.

4. *Turiyam*. This is the *avathâram* of the soul in the region of the navel, and connects only two of the above named Tattuvam, viz: *pirânan*; and *purushan*.

5. *Turiyâthâtham*.

NOTE.—This is the soul's *avathâram* in the human *lingam*, where it is connected with only one Tattuvam, *purushan*. It is the unconscious state of the soul just before death. The soul is represented as lying down in *purushan*, at the point of contact of the two parts of the *lingam*, and just ready to take its exit through *śulimunei-nâdi*, which runs directly to the head.

The constitution of the Descending States involves the philosophy of death, and explains the successive states of the soul, from that of perfect consciousness, down to its unconscious state at death. This last state is sometimes denominated *athîtha-kēvalam* (அதிதகேவலம்), a state of loneliness, in which none of the Tattuvam can reach, or affect, the soul. It is the state of the soul when life has ceased, or before its conception for a new birth.

The author next describes four states of the soul, beginning with this lowest, or unconscious state, and rising to a state of consciousness and activity. There are four states after leaving *kēvalam*. These he groups under the term

Kēvala-Avatterî (கேவல அவத்தை), *Unconscious States*.

The manner in which the soul is brought forth from its dormant state in *athîtha-kēvalam*, to a conscious and communicative state, is as follows.

The splendid *Vintu-Satti*, in order that she might produce the four *Vâkku*, as the means through which the soul should be made to experience the proper results of its *kanmam*, former deeds, first developed a *nâtham*, a form of the Male Energy of Deity. This is the first of the four *Vâkku*, and is called *sūkkumei*.

NOTE.—This is the state of incipient consciousness, when the soul begins to be vivified.

The second *Vāḱku*, *peisanti*, is produced in the region of the navel, for the purpose of enabling the soul to discriminate the fifty-one letters of the Sanskrit alphabet, which letters exist, unperceived, in *sittam*, the will, just as the forms of the five radical colors exist imperceptibly in the peacock's egg.

NOTE.—These elementary letters are here supposed to be real existences, the rudimental forms of thought, which will be fully developed in the next stage, mentioned below. The same philosophy is here involved, as in the case of the five elementary colors, called forms, which are developed by the hatching of a peacock's egg.

The third *Vāḱku*, *mattimeī*, is developed in the region of the heart, and there establishes systematically all the forms of the fifty-one letters, which are united with *pirāṇan* [the first of the Ten Vital Airs]. It is then, with these forms, born in the back of the neck, as the foundation of sound and sense to the ear, which has been hitherto without its proper functions.

NOTE.—Here we have the foundation of language and the communication of ideas, laid in the structure of the human body.

The fourth *Vāḱku*, *veikari*, is developed in the forehead, in order that the organs of speech may understand how to speak the proper ideas, when *sūkkumeī*, and the other *Vāḱku*, which come in connection with *pirāṇan*, joined with the Vital Air *uthānan*, are heard in their communications by the ear.

NOTE.—The meaning of this is, that this *Vāḱku* gives the power to perceive, and utter intelligibly, the ideas and forms of speech of which the foundations are laid in the preceding *Vāḱku*, and which are communicated to the ear. Hence, this is the seat, or *avathāram*, of the soul, in all states of perfect consciousness and action.

The Production of the Four Vāḱku.

Sūkkumeī is produced by the Tattuvam *Sivam*, as the efficient cause, and his *Satti*, as the instrumental cause.

Peisanti is produced by the Tattuvam *Sāthākkuyam* and his *Satti*.

Mattimeī is evolved by the Tattuvam *Īsuran* and his *Satti*.

Veikari is developed by *Sutta-Vittei* [Rudra] and his *Satti*.

NOTE.—Thus, by means of the four *Vāṅku*, the soul is brought under the influence of its proper organism, and is made ready to be vivified, and to act according to the requirements of its fate, or *kanma-malam*.

What next follows describes the manner in which the soul is fully reinstated in the possession of the powers of life.

II. *Ascending States of the Soul.*

The way in which the imperfectly conscious soul, in these four *Vāṅku*, is brought to a state of consciousness and activity, is as follows.

Sivam develops the *Tattuvam Satti* [or *Vintu*]; *Satti* evolves *kālam*, *niyathi*, and *kalei*. *Kalei*, having removed, by little and little, *āṇava-malam*, just as fire removes the particles of wood burnt, the soul, in the form of *kalei*, associates with itself *pirāṇan*, in *turiyam*, and then becomes an inhabitant of *suḷutti*.

Then *Gnānā-Satti* (ஞானசத்தி) evolves *Sutta-Vittei*. *Sutta-Vittei* develops, for the soul, *arivu* (அறிவு), understanding. *Ichchā-Satti* (இச்சாசத்தி) brings forth the *Tattuvam Īsuran*. *Īsuran* produces the *Tattuvam rākam*. Then *rākam* develops, for the soul, *ichchei*, desire [or the passions].

NOTE.—*Gnānā-Satti*, the goddess of wisdom, is the ultimate source of understanding or wisdom to the soul. *Ichchā-Satti*, the goddess of desire, is the ultimate source of desire or passion. *Kiriyā-Satti*, mentioned below, is the ultimate source of action to souls.

The soul is thus invested with the proper forms of desire, understanding, and action, which constitute the *avathāram* that exists in the heart [or the middle region]. In this state, the soul is denominated *purusha-tattuvam* (புருஷத்தத்துவம்), and also *panchakanchukan* (பஞ்சகஞ்சகன்), the lord [or possessor] of the first five [of the *Vittiyā-Tattuvam*].

In the same way, *Kiriyā-Satti* (கிரியாசத்தி) evolves, in the *avathāram* of *purusha-tattuvam*, *Sāthākkiyam*. *Sāthākkiyam* develops *pirakiruthi* [= *ullam*, a form of *pirakiruthi*]. This *pirakiruthi* connects with the soul as *kunam*. Then the soul, in the form of the Great *Kunam*, stands in union with the *Tattuvam*, as a preparation for the experience of good and evil.

Conscious State of the Soul in Soppanam.

The instrumentality by which the soul becomes intelligent in the *avathâram* of *soppanam*, consists of the following five Tattuvam, viz: *manam*, *putti*, *akangkâram*, *sittam*, and *ullam*. These respectively evolve the symbols *a*, *u*, *m*, *Vintu*, *Nâtham*. These symbols develop the five mundane gods, viz: Brahmâ, Vishnu, *Ruttiran*, *Mayêsuran*, *Sathâsivan*. The soul, possessing these Tattuvam, becomes *sûkkuma-tēki* (சூக்குமதேகி), an intelligent and active individual, in *soppanam*, in the same way as it experiences good and evil in *sâkkiram*. With these qualifications, it becomes an inhabitant of *sâkkiram*.

NOTE.—The symbols *a*, *u*, etc. constitute the *panchâkkaram* (பஞ்சாக்கரம்), the five lettered *mantiram*, in its second stage of development. A full explanation of this important formula may be found in this Journal, Vol. II. pp. 152-54.

Intelligent and Active State of the Soul in Sâkkiram.

The method is as follows. When the soul, standing in the place of *âkâsam*, ether, and possessing *sôttiram*, the organ of hearing, apprehends *sattam*, sound, *vâkku*, mouth, will give utterance to the same.

When the soul, standing in the Element *vâyu*, air, and being in possession of *tokku*, the organ of feeling, distinguishes *parisam*, touch, the feet will move.

When the soul, in the Element *tēyu*, fire, and in possession of *sad̐chu*, the organ of sight, discriminates *rûpam*, form, the hands will perform their functions of giving and receiving.

When the soul, in the Element *appu*, water, and in the possession of *singguvei*, the organ of taste, perceives *rasam*, taste, *pâyuru* will perform their office of separating and voiding the excrements.

When in *piruthuvi*, earth, and in the possession of *âkki-rânam*, the organ of smell, the soul perceives *kantam*, smell, *upattam* will yield delight.

In the *avathâram* in which these operations are carried on, *Anna-Satti* (அன்னசத்தி), the abstract *Satti*, brings forth the Tattuvam called *Sivam*. This *Sivam* evolves *māyei* [the last of the *Vittiyâ-Tattuvam*]. This *māyei*, standing in the form of *kuṇam*, and by means of the nine *kuṇam*, magnifies things

[or causes the soul unduly to magnify the things of sense], and to call a lie the truth. By this means, the soul becomes subject to births and deaths.

Thus far [*Mēlāl-Avattei*, also denominated] *Sakala-Avattei* (சகல அவத்தை).

III. *Pure States of the Soul.*

NOTE.—The successive states, or stages of progress, of the soul towards its ultimate deliverance from its entanglements in the body, are called *ninmala-avattei* (நின்மல அவத்தை), the *Avattei* in which *malam* is destroyed. The course of the soul, here, is through the Ascending States.

The elucidation of the *ninmala-avattei* in the *Sutta-Avattei*, is as follows.

When one's *kanmam* has met its award, and *āṇava-malam* is satisfied; when one has received the lamp of wisdom from his Guru; and when he has come to distinguish and understand Sivan, the soul, and *pāsam*, then his *avathāram*, organism, in which he will receive grace, is as follows.

1. When the soul comes to a full vision of the Elements, his *stūla-sarīram* (ஸ்தூலசரீரம்), gross body, will cease to exist [or will cease to control or influence him]. This state is called *ninmala-sākkiram* (நின்மலசாக்கிரம்).

2. When one gets a vision of the *Intiriyam*, five Perceptive Organs, and five Organs of Action, the Elements will withdraw [or cease to affect the soul]. This is *ninmala-soppanam* (நின்மலசொப்பனம்).

3. When one comes to understand the *Antakaraṇam*, Intellectual Organic Faculties, the *Intiriyam* will cease to exert their influence. This state is called *ninmala-sulutti* (நின்மல-சுழுத்தி).

4. When the *Vittiyā-Tattuvam* are revealed to the soul, then the *Antakaraṇam* will withdraw their influence. This state is denominated *ninmala-turiyam* (நின்மலதுரியம்).

5. When the *Sutta-Tattuvam* are clearly understood, then the *Vittiyā-Tattuvam* will cease to operate on the soul. This state is called *ninmala-turiyāthūtham* (நின்மலதுரியாதீதம்).

Further View of the Soul in these Ninmala-Avattei.

Ninmala-sākkiram is the state in which one's *Antakaraṇam*, which had let out the soul through the senses, become *Siva-*

karaṇam [or divinely illuminated], so that, from having seen the world as eternal, he now humbly approaches and obtains grace [help] of his Guru.

NOTE.—This is the transcendental development of his mind, by which he grasps at once, or intuitively understands, all things and circumstances as they are.

Ninmala-soppanam is the state in which the soul, by hearing and understanding his Guru, comes to see Sivan. He then becomes exalted, draws near, and is made a possessor of Sivan's enjoyment. In this, it is neither too much elated, nor zealous, nor overwhelmed.

NOTE.—This is a stage in sanctification, when one's spiritual, or illuminated vision begins to govern and regulate his affections.

Ninmala-sulutti is an advanced stage in self-government, in which the devotee is enabled to receive honor, or a distinguished name, without the propensity to say: "I have made this acquisition," etc.

NOTE.—Such an one is supposed to have got the victory over his natural pride and vanity, so completely do his spiritual visions engross him.

Ninmala-turiyam is the state in which the soul reaches the *sampūraṇa-tisei* (சம்பூரணதிசை), region of plenty, whence happiness flows in upon it.

Ninmala-turiyāthiṭham is the state in which the soul transcends even the four above-named attainments, and leaves them.

NOTE.—The soul is now in *Siva-Rūpam*, and is a *sivam*, a god, rather than a mere soul, and is in full participation of the joys of Sivan.

All that can be said of the soul in this state of *sampūraṇa-tisei*, is that Sivan will appear to it, and shine as the sun, with unspeakable and overwhelming splendor.

Thus, one who has obtained the vision of *ninmala-sākkiram*, will have his natural propensities and powers of talking, etc., stupified, and checked, like one bathing under water, and like one who has eaten to repletion.

Thus far the *Kāraṇa-Avattei* [*Kāraṇa*, radical, in reference to the *ninmala-avattei*], which are also called *Suttam* [= *Sutta-Avattei*].

Here ends the view of the *Avattei*.

SECTION VI.

TESA-KÂRIYAM' (தெசகாரியம்).

NOTE.—The phrase *tesa-kâriyam* means, literally, *the ten things*. Here, it refers to the ten principal states or positions of the soul in its organism, the human microcosm. These states involve all the relations of the soul to the Tattuvam here brought to view, so far as they bear on its moral and religious character, and on its present condition and prospects. These are topics which belong exclusively to the initiated, or such as have taken a regular course in Hindû theology, and who have advanced to the last stage of religious life, called *gnâna-pâtham*, the way of wisdom.

The *Tesa-Kâriyam* are as follows, viz: *Tattuva-Rûpam* (தத்துவரூபம்), the Form [or Body] of the Tattuvam; *Tattuva-Terisanam* (தத்துவதெரிசனம்), the Vision of the Tattuvam; *Tattuva-Sutti* (தத்துவசுத்தி), the Purity [or Cleansing] of the Tattuvam; *Âtuma-Rûpam* (ஆத்துமரூபம்), the Soul's Proper Form; *Âtuma-Terisanam* (ஆத்துமதெரிசனம்), the Vision of the Soul; *Âtuma-Sutti* (ஆத்துமசுத்தி), the Purity of the Soul; *Siva-Rûpam* (சிவரூபம்), Sivan's Proper Form [or Sivan, as incarnate Deity]; *Siva-Terisanam* (சிவதெரிசனம்), the Vision of Sivan; *Siva-Yôkam* (சிவயோகம்), the Union with Sivan; *Siva-Pôkam* (சிவபோகம்), the Enjoyment of Sivan.

NOTE.—These states are first very briefly defined; and then, with the exception of the first three, are repeated, and more fully explained.

I. *Tattuva-Rûpam* is the visible form in which the soul perceives the *Mukkuṇam* [or is brought fully under their influence], and made to understand their existence.

NOTE.—This is the condition of the embodied soul in its first stage of spiritual enlightenment. The Three *Kuṇam* are the ultimate source of all quality or character in man, and may be indefinitely developed and expanded. But the more generic and prominent development is three-fold, making nine *kuṇam*. According to another author, the three are as follows. *Sâttuvika-kuṇam*, goodness, produces illumination, and mildness in thought, word and deed. Operating in these directions, it becomes an "unfailing and perfect light to the soul, arousing it, and making it ready to eat the fruit of its own doings." *Râsatha-kuṇam*, passion, produces for the soul the propensity to excessive occupation in thought, word and deed, and asperity in the same.

By these means it prepares the soul to receive pleasure and pain, according to its *kanmam*, or the law of its fate. *Tāmatha-kunam* brings forth arrogance, that egotistic *kunam* which says: "There is none like me," etc., and willfulness, or depraved will. By these means, it welcomes all sensual objects, and brings them to the soul.

The first stage in the soul's spiritual progress, is a degree of self-knowledge, by which it has a view of these *kunam*, and its relations to them.

II. *Tattuva-Terisanam* is the state in which the soul discovers the nature of its existence with the Tattuvam, and the method in which they operate [or how it lives in them].

III. *Tattuva-Sutti* is the state in which the soul comes to understand that the Tattuvam are distinct from itself, and in which they withdraw their influence [or cease to influence the soul].

IV. *Āttuma-Rūpam* is the state in which the soul comes to understand that the form called *gnānam* is a real form [or a firm reality].

NOTE.—The soul has been already illuminated by *Siva-gnānam*, the light, or wisdom, of Sivan, though it knew it not. It now discovers that there is a real existence in which "it lives, and moves, and has its being," and through the agency of which it has made all its previous discoveries and advances, though it does not yet understand its true relation to this *gnānam*.

V. *Āttuma-Terisanam* is the state in which the soul comes fully to understand *Tattuva-Terisanam*, and when it rises superior to the influence of the Tattuvam; but it now considers, that it is by its own understanding that it has thus advanced.

VI. *Āttuma-Sutti* is the state in which the soul understands its own proper powers of mind, and is prepared to say that it is Sivan that bestows favors in both *pentam* (பெந்தம்), its organic entanglements, and *mutti* (முத்தி), its liberated state.

NOTE.—The doctrine here taught is, that the soul, in this stage, has learned that whatever it may have ascribed to itself, or to its own understanding and powers, at any time, should be accredited to Sivan, as the result of his direct agency; and that this agency is in strict accordance with the laws of *kanmam*, fate.

VII. *Siva-Rūpam* is the state in which the soul comes to know that Sivan exists in the form of *gnānam*, which is

beyond the reach of the thirty-six Tattuvam, and the mode of existence and operation of which is incomprehensible and ineffable.

NOTE.—This divine form, *Siva-Rūpam*, is what the soul should aspire to attain. It is a state of bliss which the human intellect can neither apprehend nor describe. The discovery now made is, that such is Sivan's proper form, and that such may be the form, or embodiment, of the soul.

VIII. *Siva-Terisanam* is the state in which the soul learns that it is this *gnānam* which makes the thirty-six Tattuvam known to the soul, explains them, and releases the soul from their control; and, also, that it gives the soul a view of itself.

IX. *Siva-Yōkam* is the state in which the soul sinks into *Gnēyam* (ஞேயம்), the god who is embodied in *gnānam*, and becomes the possessor [or subject] of *gnānam* [or becomes itself a *gnēyam* or *sivam*].

NOTE.—The soul here becomes clothed in divine habiliments. Dressed in *gnānam*, it is prepared to be associated with God, to be forever in so close a union with Him, as to form a unity in duality, an *attuvitham* (அத்துவிதம்), like that of soul and body.

X. *Siva-Pōkam* is the state in which the soul understands that this *gnānam* will never leave it, and in which it exists as *gnānam*, or in the form of *Siva-gnānam*.

Subdivisions and Further Explanations of the last seven of the Tesa-Kāriyam.

I. *Subdivisions of Âttuma-Rūpam.*

In this state, the soul exists as the possessor of the forms of *ichchei*, desire; *gnānam*, wisdom; and *kirikei*, action.

1. As the subject of *ichchei*, the soul desires and pursues the necessities and comforts of life.

2. As the subject of *gnānam*, it takes a discriminating view of things.

3. As the subject of *kirikei*, the soul labors [or acts], and pursues and holds all things as its own property.

II. *Subdivisions of Âttuma-Terisanam.*

In this state, the soul gets a view of itself in *ichchei*, in *kirikei*, and in *gnānam*.

1. When the soul has arrived at this stage, *ichchei*, passion, will live and operate through the *Antakaraṇam*.

2. When its *kirikei* is active, the soul being in this stage, it will operate through the *Kanmēntiriyam*, Organs of Action.

3. Now the soul renounces these sensible objects, as not belonging to a spiritual being [a Wise Man], and recovers itself, and stands according to truth [or forsakes the vanities of sense, and cleaves to realities].

III. *Explanation of Âttuma-Sutti.*

Âttuma-Sutti is the state in which, when the soul has seen itself, it discovers both the method in which it knows all things by the aid of Sivan, and, also, the way in which Sivan is manifest to the soul; and when it stands in Sivan's *Gnâna-Satti* as its own *gnâna-satti*, being dissociated from both *malam* and Sivan.

IV. *Subdivisions of Siva-Rūpam.*

Sivan [as well as the soul, in the human microcosm] has the three-fold form of *ichchei*, passion; *gnânam*, wisdom; and *kirikei*, action.

1. *Ichchei* is the form in which he desires to set souls free in *mutti*.

2. *Gnânam* is the form in which he apprehends, in one connected view, the *kanmam* of souls [or all their transactions from eternity].

3. *Kirikei* is the form in which, in order that there may be effected for souls a proper adjustment of their *kanmam*, he knows the whole aggregation of their *kanmam* from eternity, both such as are ready to be cancelled, and such as are not; brings them together, and causes the soul to eat [experience] what remains, and thus brings them to an end.

All this is included in *Siva-Rūpam*.

V. *Explanation of Siva-Terisanam.*

In order to reveal himself to souls, Sivan causes the *kanmam* to depart from them. For this purpose he stands in three forms, and bestows his favor [or illuminating grace]. These three instrumental forms through which he shines on the soul, are [the three *lingam*, which are designated by] the terms *he*, *she*, *it*.

VI. *Explanation of Siva-Yōkam.*

When the soul is thus favored by Sivan, he conceals the three forms in which he stands, and in which he develops all things; and, when he produces the Tattuvam and the soul, and causes the soul's *kanmam* to live and operate, he hides himself, from the view of the soul, within his own proper form. Into this most perfect Sivan it [the beatified soul] sinks; and losing all distinction of the internal and the external, it sees Sivan as he is, and comes into such a union with him, that they cease to be two [or such as to form with God a unity in duality].

NOTE.—The native commentators represent this union of the soul with God, as being effected by *Siva-gnānam*, which is in this case *Siva-Satti*, or *Arul-Satti* (அருள்சத்தி). She envelops the soul as with a beam of sacred light, the effulgence of Sivan; so that the soul becomes, as it were, identified with her, and a sharer in all her joys. And she being an essential part of Deity, the soul is, by this means, brought into this most perfect union with God. The soul's proper form is now *Siva-gnānam*, and hence the soul is a *sivam*.

VII. *Explanation of Siva-Pōkam.*

The soul standing in the form of *Parā-Satti*, and being a sharer in her joys, and Sivan, who is the fountain of delight, and the soul, having thus ceased to be two, *Siva-anupōkam* (சிவஅனுபோகம்), the divine delectation, springs up in the soul. Thus, this enjoyment of the soul with Sivan arises from Sivan, just as heat from fire, and coolness from water.

Tattuva-Kattālei is ended.